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VOL. XI, NO. 1 JANUARY, 1930

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

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"HELPING TOGETHER BY PRAYER"

(II Corinthians 1:11)

When Israel battled 'gainst her foes,
With Moses interceding,
Both Hur and Aaron helped the fight
Through upraised hands impleading.

When prison walls shut Peter in,
Impounded for God's glory,
A praying church unlocked the gates,
To preach through him the story.

When danger lurked upon the deep
Faint souls the storm were fearing,
'Twas Paul assured them of God's care
And brought a message cheering.

No conquests of the Church of Christ
Are wrought by man's achieving,
But prayer on fire still wins the day,
God's promises believing!

—*Col. E. N. Sanctuary.*

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.—*I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

American-European Fellowship for Christian Oneness and Evangelization

Room 414, 156 Fifth Avenue, New York City

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

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Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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EDITORIAL

HE SHALL NOT FAIL

"HE shall not fail nor be discouraged, till He have set judgment in the earth and the isles shall wait for His law" (Isaiah 42:4). "He shall not fail." It is a blessed word of assurance to which His people can cling in the dark days which are upon us. We begin another year. What will it bring forth? How will the existing conditions in the world develop? These and other questions no human being can answer. Whatever may come we as His people know that we are in His hands. Let darkness become darker, distress increase and sorrows and afflictions multiply, we know that He shall not fail. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. For I am the Lord Thy God, the Holy One of Israel, thy Saviour" (Isaiah 43:2-3). "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isaiah 40:28-31). "Fear thou not; for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). What blessed, precious promises these are! True it is, they have a special meaning for the remnant of Israel, but they also belong to all His trusting people. We can lean upon them and upon the everlasting arm. He will not disappoint His trusting people. If we cast ourselves upon Him with all our need, and honor Him by our childlike faith, if we give Him the place in our lives which belongs to Him, we shall constantly see how blessedly true the words are, "He shall not fail." He will never leave nor forsake. So let us face the future as our days come and go with the glad song of trust in our souls—"He shall not fail." As our days are so shall our strength be. His loving arms are about His own to sustain and to keep. But we also must realize that such a simple trust in Him necessitates a close walk with Him. Surely this is our need. Just tell Him your heart's desire, the desire created by His Spirit, to know Him better, to have closer fellowship with Him and He will make it a reality in your daily life. And some day He shall make good the greatest of all His promises and take us from earth's sorrow and conflict to the blessed home He has prepared for us. He shall not fail!

And He shall not fail as to the earth. He shall yet set judgment in the earth. He will bring peace and righteousness. His glory will cover the earth. He is the only Hope for this world Oh! let us rejoice; He will do all the Spirit of God has promised in the World. He shall not fail.

I AM WITH YOU

IN the appointed mountain in Galilee, according to the Gospel of the King, the Gospel of Matthew, the Lord Jesus met His eleven disciples once more. At that time He assured them of two great and most blessed facts. The first one is, "All power is given to Me in heaven and in earth;" the second, "Lo, I am with you always, unto the end of the

age." Significantly nothing is said at the close of Matthew's Gospel about His ascension. One reason is because this is the Gospel of the King, who will yet reign on and over the earth. But the comfort of His precious statements as given above does not only belong to the remant of His earthly, Jewish people, but it belongs to all His own; it belongs to us.

Well may we remember these words at the beginning of another year. The age is rapidly drawing to its close. The signs of it are about us in every direction. The long predicted apostasy is in full swing. The god of this age, Satan, blinds the eyes of those who believe not. Satan is about in many ways transformed into an angel of light and his ministers are transformed likewise as ministers of righteousness (2 Cor. 11:14-15). False prophets are everywhere and deceive many; iniquity abounds. There is distress of nations with perplexity, and, as our Lord predicted, men's hearts failing them for fear (Luke 21:25-26). The latter times with the manifestation of demon powers and the seducing spirits are here, the perilous times with all their moral characteristics (2 Tim. 3:1-5); the days in which sound doctrine is not endured, when men turn from the truth to fables and the Master, who bought them, is denied. Such are the days with which another year begins. For the true children of God the way becomes more difficult. If Satan hates Christ and hates the truth, he also hates those who belong to Christ. Therefore the conflict becomes hotter and the whole armour of God is needed to stand against the wiles of the devil. Perplexities, difficulties and suffering increase among God's people. But how blessed in such a day to remember His words spoken on the Galilean mountain! He whom we serve has all power. That power is on the side of His people. It is an undiminished power; it cannot be affected by conditions on earth. He displays that power in infinite wisdom for the good of His people and for His own glory. We know "He does all things well," and that He never fails to sustain and keep. As the days become more evil we can expect more and more from Himself in guidance in constant increase of all we need.

And we know that He who has said, "Lo, I am with you always, unto the end of the age," is with us. It is not the first time that He assured His trusting people of His presence with them. He spoke to Joshua as He still speaks to us, "I will be with thee; I will not fail thee, nor forsake thee." Thus He comforted His Saints of old, the men of God, the prophets, the priests and kings. This is our highest comfort as we enter into a new year, the Lord is with us. He is on our side, because we belong to Him. Whatever this year may bring forth, we can rest assured in His love, that it will all be good; He will be alongside of us in every trial, in every test, in every sorrow and grief. Let us cling closer to Him. This is our need. And when the age ends down here for His redeemed ones and He comes to take us home; then we shall be forever with Him, who was and is forever with His own. Oh, the glorious goal! Never ending fellowship in never ending glory with our Lord and Saviour Jesus Christ.

——::——

CHANGES IN THE STAFF OF THE AMERICAN-EUROPEAN FELLOWSHIP

At the regular meeting of the Board of the American-European Fellowship held on December thirteenth it was decided to make several changes in the staff. Dr. George Albert Simons, who has been serving in the capacity of General Secretary since July first, tendered his resignation, the same to take effect December 31. He also resigned as a member of the Board. The Rev. Stefano L. Testa, Secretary of the Italian Section, has severed his relation with the organization, and Miss Catherine Ivanovski who has been a Field Worker for the past three years has also withdrawn from the society. Dr. Simons, Mr. Testa and Miss Ivanovski can still be addressed at 156 Fifth Avenue, New York City.

TEACHING THE BIBLE AS A MAJOR SUBJECT

IN the December number of *The European Harvest Field* our readers found a review of Frank E. Gaebelein's latest book entitled *"Exploring the Bible,"* which interested a number of persons who wrote to the office of the *American-European Fellowship* inquiring the price of the book, and so we now take pleasure in letting all our readers know that said volume can be ordered from the *Publication Office of Our Hope,* 456 Fourth Avenue, New York City. The price is $1.50 prepaid.

This book by the Headmaster of the Stony Brook School affords a background and framework of guiding principles that will prove an invaluable aid both to the general reader and to the careful student of Scripture. Mr. Gaebelein's treatment of his vital subject is marked by sanity and restraint; the style is positive but not dogmatic. The book ought to satisfy, on the one hand, those who demand brains and fearless thinking and scholarly familiarity with all that the most "modern" mind can offer; and, on the other hand, those who demand reverent Christian faith, full familiarity with the deepest meanings of the Scriptures, and an intelligent acceptance of the Bible as the Word of God.

In a recent issue of the *New York University Alumnus* there appeared a splendid article under the caption: *"Gaebelein of Stony Brook *** Taking Stock of a New York University Alumnus After Eight Years of Unique Educational Endeavor."* It was written by Doctor Frank Guy Armitage, Professor of History at Stony Brook School. We are sure many of our readers will be glad to become better acquainted with Frank Ely Gaebelein M.A., whose three books on the Bible—*Down through the Ages, A Brief Survey of the Scripture,* and *Exploring the Bible*—have already assured him high rank as a defender of the faith once delivered unto the saints. We quote a few passages from Dr. Armitage's article:

"Stony Brook School was not founded to do the usual work in the usual way. It came into being as an institution with a unique program of character building based upon thorough Biblical teaching, and it came into being because of the settled conviction that lack of religious training in the schools was one of the major reasons for the decay of manners and ethics. It has been fashionable to blame the war for the slackening of morals; it has been fashionable to blame the churches for the same thing. On the other hand the clergy have bewailed the almost utter loss of home influences and have pointed out the lack of ethical instruction in the schools.

'It was the thorough realization of this state of affairs that brought the Stony Brook Assembly to the point where it was believed that there was a definite place for a new type of school—a school where ethical training would be based upon a Christian foundation, where the old virtues would be resurrected in a scholastic environment favorable to such growth, and the manner of character-training take precedence over career, but where nothing would be lacking to insure success if scholarship were regarded as a major factor. It was to the task of organizing just such a type of private school that Frank Gaebelein was called eight years ago.

"In September of 1922 Dr. Francis L. Patton, ex-President of Princeton University, gave the inaugural address, and with a roster of twenty-seven students Stony Brook School came into being. Today the student enrollment is approaching one hundred forty. Additions and improvements to the equipment and buildings total close to half a million dollars. The faculty has increased in number from six to fourteen. Athletics have brought the Fitch Fields for football, baseball, track and tennis. More than one hundred boys have graduated, of whom ninety per cent have entered more than twenty of the leading colleges and universities. Thus the influence of New York University as expressed in the person of Frank Gaebelein has multiplied mightily.

"The unique nature of Frank Gaebelein's work is that he teaches the Bible as a major subject on a five-year schedule. The book takes its place side by side with the classics and the sciences. Two of the three volumes written by the Headmaster during these eight years are used as text-books. No student at the school, no matter how highly placed, may hope to attend Stony Brook without being exposed to the influence of the vital Christian atmosphere that pervades the school. The experiment of 1922 is no longer an experiment. Stony Brook School is an unquestioned success and has already taken its place in the scheme of things educational."

THE GOSPEL IN RUSSIA

A typical Congregation of the Evangelical Christians in Russia.

FROM KHARKOFF TO LENINGRAD: A TRIP

This interesting article was written by the Rev. Ivan Motorin, our missionary at Kharkoff in the Ukraine, Soviet Russia, and was translated by Lydia Mellnichenko Brambilla. The Rev. John Johnson, Editor of "The Gospel in Russia," has kindly put this article and the typical Russian picture at the disposal of our magazine.—Editor.

THE platform of the Kharkoff Terminal was crowded with passengers waiting for the Moscow-Sebastopol express. Many trains came and went. Passengers like a tide swept and then cleared the platform. Milling crowds, hastening porters, screeching of wheelbarrows, ringing of bells, the sound of the arriving and leaving trains, made a terrible hustle and bustle.

Our train came at last, as fast as a hurricane. All the passengers found their places with American speed and began to make themselves comfortable. I was hardly able to take my place, to arrange my luggage and to say goodby to my wife, when the train began to move, gathering speed as it went. The train rushed on, leaving Kharkoff behind.

Lying on my berth I attentively observed my fellow passengers. There were many of them in the car. All were engaged in lively conversation. Already some had become acquainted. Suddenly I heard a very interesting argument going on at the far end of the car.

"God, God! There is no God. It is just a fiction concoted by priests. I am a God

unto myself, do what I want, live as I please. No more religion for me. Have no use for this opiate. It is high time to settle down to the business of leading an intelligent, sane life here on earth. There is no place for God in it," said one of the passengers excitedly.

"You say there is no God," his opponent replied to him. "But I wish you would talk on this subject with some of the Evangelical Christians. Though they are very plain people yet it is difficult to get the best of them in this matter An atheist agitator came to our village. There was a debate. A Greek-Orthodox priest spoke, then a Rabbi—but without any result. But when the Evangelical spoke the agitator presented a very distressing sight. It was the Evangelical who received applause from the public."

"Oh, yes, there are many of them where I live. They all lead a highly moral life. They do not smoke, do not drink. do not insult one another, in fact, they try to live as brothers and sisters. We call them saints. But what is the use? It is impossible to live in this way nowadays. Who can live apart from the world, as if separated from it? Life has its own laws" . . . .

While they were arguing in this way among themselves the people in the car all began to discuss religion. Some were for God, others against Him. Some condemned the Church, others came to its defense. A unique religious debate arose. They argued fervently and good-naturedly far into the night, until one after another they were overcome with fatigue and fell asleep.

I lay there looking at them and thinking, thinking hard of many things. I wanted to grasp the meaning of the present day Russian rebellion against God, to penetrate the mystery of this drama, of this fight against God, against religion; and such a bitter fight at that. Were we not called the "Narod Bogonosez" (people that carry God in their hearts) not so long ago? Whence, then this, Satanism, this militant atheism, this godlessness which has swept over our country? I yearned to see the road along which our people would progress.

It dawned on me that this striving against God, so manifest today, is not a simple rejection of God but the torments of seeking Him, that through negation of Him our people will come to His feet. It is a mysterious course, similar to that of Paul who also came to Christ through denial of Him and even through persecuting Him. The very fact that they cannot get away from Him, though they reject Him, proves this. Debates and fighting against Him prevent them from living as they would like. So many have come to Him already after tormenting doubts and excruciating mental suffering. It is not without cause that all this vast land of ours is now dotted with numerous congregations of believers and that their number is still growing. Yes, indeed, God leads each nation to Himself through a mysterious course in a different way from the others.

I fell asleep at last. filled with thoughts of what fate there is in store for my people. When I awoke, Moscow, the beautiful Moscow, appeared in the distance. Some of the passengers were getting ready to leave while others were proceeding on their way to Leningrad. We arrived in Leningrad on Sunday morning. People dressed in their best clothes flooded the streets. Seeing spacious sidewalks, tall buildings, lively traffic—I recalled Berlin and those two pleasant years of my sojourn in that city. Directly from the Terminal I went to the Swedish Temple. It was filled with people. Brother I. S. Prokhanoff was officiating. A former opera singer, who only recently had been converted and who consecrated his voice to the Lord, sang instead of the choir.

The people in the church, numbering about a thousand were listening attentively to the sermon of Brother Prokhanoff on the subject of "Man's Will." Their hearts were moved and when he asked who of the listeners wished to have a humble heart, a great number responded.

The choir sang during the evening service, to which many people came. This Sunday, as usual, meetings were arranged also in other parts of the city.

God's work in Leningrad is growing and broadening There are meetings in the Lutheran

and Reformed churches and in dwelling places. It is being planned to rent another Lutheran church and a Greek-Orthodox Cathedral, so that the work can be expanded still more. The Cathedral accommodates more than one thousand worshipers.

So Leningrad is being won to Christ gradually. Brothers living in this city work not only for Leningrad but for the entire country as well.

It is already a score of years since Leningrad became the Mother of the Evangelical movement in Russia. The offices of the All Russian Evangelical Christian Union, its Publishing House and Bible School, situated here, serve the entire country. The work is tremendous but the Lord is blessing it richly.

After a few very pleasant days in Leningrad I left for Moscow. Moscow, the capital of the U. S. S. R. with its crowds, street cars, cabmen, automobiles and buses reminds one of a Western city. But, alas, there are groups of "Bezprizorny" children, or at times a lonely homeless waif, still roaming on streets of Moscow. It brings very sad thoughts to one's mind.

I went to the meeting on Lubianka. It was held in a monastery. We now have Evangelical meetings in the same place where the Orthodox services used to be held. These meetings are always well attended. Some brothers informed me that recently they took another Greek-Orthodox Cathedral, the one in which Bishop Anthony formerly held services. There are meetings arranged in different districts of the city. Some of them are held in basements even and people come as never before. But all this does not amount to much compared to the vastness of this great city with several millions of inhabitants.

Oh, Lord! How much work is there to be done among the Russian people! The Russian field is ripe. Russia is thirsting for God, wants to know Him, not through meekness and repentance, but through the struggle against Him, even as Jacob and Paul. In this important moment — *a moment of the great awakening* — prayers, help and experienced workers are needed!

UKRAINIA AND HER NEEDS

By a Native Ukrainian who has found Christ.

Ukrainia, or Little Russia, is one of the republics of the Union of Socialistic Soviet Republics, occupying the Southeastern part of Russia. The provinces of Volhynia, Podolia, Polesie and Galecia in Poland, and the mountains of Carpat of Czechoslovakia, are inhabited by Ukrainians. Ukrainia is as large as the German Empire was before the war, and there are about thirty million people living in the country. Some ten million additional Ukrainians are in Poland and in other countries.

Ukrainians, better known as Little Russians or Southern Russians, differ from the Great Russians in language (which is nearer to the Old Slavonic than that of the Great Russians) in customs, in natural features, in home life and in religious piety.

Ukrainian life is a life of pilgrimage. For centuries Kiev, the Holy City of Ukrainia, also "the mother of all the towns of Russia," was visited annually by hundreds of thousands of pilgrims, who piously kissed the bodies of saintly recluses in the catacombs, prepared by the former State Church. Thousands of people traveled also to the Holy Land for worship, but nothing they did was able to satisfy their spiritual hunger. The people are called "God-seekers," they seek Him, but in a wrong place and in a wrong way.

Ukrainian life is a life of war. From the beginning of its history Ukrainia was a land of battle-fields. There is no place in eastern Europe that is as full of the blood of human beings as Ukrainia is. The World War and the Russian Revolution left behind an indescribable picture of misery and poverty. No one was able to number the millions of children who were left without food and shelter. No one was able to tell exactly how many were killed and wounded during those seven years, first of the World War, then followed by the Russian Revolution, Civil War, massacres and famine.

Ukrainian life is a life of famine. The great famine after the war was changed into a spiritual famine or a Gospel famine. The terrible things of the past taught the people about the punishment of God for sin and in their despair they are turning now to God seeking for Light. They walk scores of miles, if necessary, to hear the Gospel message. They accept it and follow its teaching. Sometimes whole villages turn to the Light-giving Protestant churches. They cry out for the Bible, for Gospel, messengers, for Christian literature. Who shall hear their loud cry?

WHAT DOES UKRAINIA NEED?

Ukrainia needs the Bible, which for years was forbidden by the government to be read. Peasants are willing now to sell their last cows for a copy of the Bible. Often you may find a native church with very few Bibles in it. The Christians read it by turn, or one to another, for many of them are illiterate.

Ukrainia needs a Bible School to prepare the Gospel messengers because many of our native preachers cannot read nor write. We do not have any Bible teachers whatsoever. We have very few Sunday Schools because there are no Sunday School teachers.

Ukrainia needs your help. Please pray for a greater revival than the one which is going on now in Ukrainia. We expect soon to have the greatest one we have ever known, for it is possible to have it among such down-hearted, despairing and hungry people, as Ukrainians are.

Ukrainia needs Gospel Literature. We do not have any Gospel tracts or leaflets. We do not have Bible text books. We are very poor in Gospel literature. What a chance to spread the light by the portions of God's Word!

A TOUCHING APPEAL FROM KIEV, UKRAINE

Through this letter I should like to re-establish with your society a Christian and a brotherly contact. And if it is our dear Lord's will, He will strengthen this relationship for His own honor and glory.

My name is L. J. Schwartzman. I am a Hebrew-Christian, a preacher and a leader of the Hebrew-Christian Community in the city of Kiev. I have occupied the position by the grace of God since 1921. In 1922 two American Christian brothers visited us, one a Hebrew Christian and the other Pastor O. R. Palmer. It was then they decided to help us and take care of this spiritual ministry and to support me. Gradually as time went on other Hebrew-Christians were taken into the work with the understanding they would receive support. And this was how I was getting my support until the time that Brother H. discontinued his relationship with the Committee of the American-European Fellowship. Since that time I have been going through a deep material distress, yet despite my own poverty and need I have not given up the labors on God's field in the city of Kiev as well as in some other places. My great need has been increased during the last few months, due to illness, being compelled to remain in bed for two months, as a result of slow starvation. Now by the grace of God I begin to recover. But entire lack of friends is in the way of my recovery.

After a long time of hesitation I have decided to write you, dear brothers of the American-European Fellowship, about myself. Pastor Palmer will be able to confirm my statement. Also our brothers and sisters on this side will be able to give you information about myself. If you could only know the real state of things in the field, you would shiver. Just think of such an abnormal state of affairs, I have been working in the field for more than eight years without remuneration, despite that fact the spiritual work and the leadership of the community are still resting upon me. In the expectation that you as true Christians will give some attention to this letter of mine, I remain in the love of Christ, *L. J. Schwartzman.*

Philippians 4:21-23.

KAGANSKY'S WORK AT KIEV

A long and interesting letter has been received from Brother A. J. Kagansky, dated November 20. We are taking a few extracts from the communication in order to give our readers some idea of how Christian work, in spite of rather adverse conditions, does progress even in a land where atheism is being officially sponsored.

"Sister M. Gitlin of Radost Bible School visited us not so long ago. You have already heard something about our evangelistic work here. For some time past we have had a fine hall for our meetings which have been attended by hundreds of persons who have eagerly listned to the message about Jesus Christ the Messiah. Among those visitors there were such whose souls were converted and who accepted the Lord Jesus Christ as their personal Saviour and were then baptized. Some of them were Hebrew-Christians while others were Russians, etc. Despite many difficulties hindering the Lord's work on this field, we nevertheless have been pressing forward as true soldiers of Christ Jesus, lifting up our eyes unto the Lord and joyfully sowing the seed. 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' May the Lord Himself through His Holy Spirit prepare and soften the hearts of those on our field among whom we are laboring under great sorrows and bitter opposition. Let us pray together concerning these labors and beseech Him who has already brought safely through darkness into light some of His children. Now a few words about my co-workers who are giving all their energy and strength for the spreading of God's Word among those who do not know Him. They are Brothers

(Continued on page 32)

THE GOSPEL IN POLAND

Polish Jews at a River Bank on New Year's Day emptying pockets to rid themselves of sin.

A QUIET TALK ABOUT POLAND

By F. Spencer Johnson

Question—Now that you have returned from Poland once more, what do you think of the Radost School and the prospects for future work among Jews and Gentiles?

Answer—I was pleased with the progress that is being made. It is a beehive of activity. Furthermore it is a center of spiritual work where people call to see Christianity in action.

Question—Was it not established for Jewish work exclusively?

Answer—While God has blessed the Jewish department and Jews are constantly calling, it has always been a place for the many nations such as are found on this side of the Russian frontier.

Question—I understand that it was originally a gentleman's summer residence. If so, how can it be suitable for winter, especially in the extremely cold weather?

Answer—That is a problem which should be faced, and the property made sound and good for extreme weather. I made inquiries in regard to putting cement or stucco on all the exterior of the house, and was told by a man of experience that "nothing could be better." It would put a high value on the property. A bathroom is also essential, and the broken balcony on one side facing the forest should have immediate attention.

Question—I heard from a visitor that the sanitary system is antiquated and disgusting. Is it correct?

Answer—It is true, but they do the best they can under the circumstances. Doubtless it would be good for the moral tone of the place to have this department thoroughly investigated. If some American friend would defray the cost of a clean, neat, up-to-date system, it would be a great object lesson in cleanliness and hygiene to those who have never been taught along such lines. The expense would not be very much. So many visitors go away disgusted, but no one lifts a finger to make a practical suggestion. In the early books of the Bible Moses lays down strict rules in these matters. Why are we all so fearful of speaking out? Shall we wait until cholera breaks out, or the little children die of fever? God forbid!

Question—What provision is made in case of fire, and what about water supply?

Answer—You have asked me a hard question. No provision can be made for fire except a few buckets of water; and this must be fetched from the far end of the garden, quite a distance. I have always felt that this was a serious matter, especially with so many little children about in the summer time.

My final question is, what do you consider the most urgent need of the School and the Estate?

Answer—I unhesitantingly reply: *Prayer.* Remember the house was purchased in answer to prayer. The work has been sustained in the same manner. The need is for those who will honestly and persistently prove their "stick-a-bility" in Intercession by actually *making time* to deal with God regarding this important sphere so near to the capital of Poland.

Twelve persons who will be true to their word, and lay hold of God for the defeat of the Satanic forces (Ephesians 6: 10-12) will make more spiritual progress than a hundred talkers and debaters who waste time discussing theories of prayer. "Heavenly Father, teach us to pray. May we stand upon Thy Word and also use it as the 'sword of the Spirit' against Satan 'as an angel of light.' May the power of the cross impel us to claim complete victory. Lord help us."

It is most imperative that protective prayer should be offered continuously. (1) That clever, unconverted people may not creep into the work. (2) That Bible teaching and soul winning may never be pushed aside by other more attractive allurements. (3) That Satan's plans to strike a blow at the work, or individuals, may be completely frustrated in the name of our victorious Lord.

MRS. GITLIN DESCRIBES THE EARLY MEETINGS AT FALENICA

During the past few years many inhabitants of Falenica have visited Radost in secret. And yet every one knows very well that another has already visited this mysterious and attractive place, but they all seem to feel that it is wiser to keep absolute secret about their call in order that it may not be known publicly.

Suddenly one Sunday afternoon rumors spread through the narrow clean streets of the village of Falenica that the missionaries had come to hold a meeting. Some of the people have already had the opportunity of hearing them preach. Again on the following Sunday afternoon, from the woods which connect Radost with Falenica appear again the group of missionaries led by the one who has seemed to the public the most dangerous and yet the most attractive of the group.

The curiosity of the people is intense, and some join with the missionaries in their march through the town, so that when they arrive at the meeting place the missionaries already have a group of hearers. The meeting is held again on the third Sunday and this time I am able to attend.

Outside of the meeting place a crowd of children and curious persons gather but inside we have only the followers. This worried us but the meeting proceeds. One of the brethren offered to sing a song in Polish. Three men, Catholics, appeared and reverently bowed their heads in prayer before taking their seats. Then we sang a hymn in the Yiddish language and the crowd gathered even closer. One man, a member of our Christian group, took his place at the door and invited the people of the crowd to come in. No one responded for a time, but finally one came and then within a half-hour the seats were full and the room soon became crowded. The air soon became bad, but the crowd was increasing all the time.

After a word of prayer and a second hymn that was sung in the Yiddish language, Brother Gitlin, began to address the crowd in the Polish language, explaining the reason for our invasion, stating by the help of God's Word our responsibility to spread the news of the Gospel, and also added at the right moment that permission from the Government had been received to hold the meetings. Brother Moses Schiff spoke on the text: "For we cannot but speak these things we have seen and heard." (Acts 4:20) Brother Krolenbaum spoke on the subject "To the Fathers," disclosing their attitude that they don't enter the Kingdom of heaven and don't let their children enter. (Matthew 13:38 and Luke 18:15-18.)

All the time during the delivery of the messages there was a revolt growing among the crowd outside. Some in the meeting arose and went out, one gentleman with his wife left accusing the crowd of admitting the youth into "a missionary net." Another Jew arose to pacify the crowd with the promise that just then he was going to put before the missionaries such a question which they would not be able to answer and thus shame them publicly. People in the crowd advised him to wait patiently until the end of the meeting while others gave suggestions how to speak in a better way. An old Jewess, seated in the front of the meeting with her children, left so that she might get some fresh air. People asked her questions, and her reply was: "Let them come; I see no harm in it." Another orthodox Jew began to express his indignation that so many children were surrounding the meeting place. He tried to send them away but did not succeed.

Brother Gitlin closed the meeting with a

prayer. He also explained that we have gathered as a group of believers and asked them not to disturb us in our worship. At the close of the prayer the same orthodox Jew who wished to ask questions during the meeting arose. Instead of questions he delivered an address of opposition. To do this he was forbidden but was told that in case he wished to start an opposition against the missionaries, he could subrent the hall for that purpose. Indignant and humiliated he and his followers left the meeting, saying, "Such are these missionaries, they do not let one speak and express one's opinions."

After the meeting we had a fine opportunity to distribute some of the literature, but a sudden rain finally broke up the assembly and we returned home.

We conclude this brief report with a quotation from a letter of Isaac Sofer concerning the work at Falenica:

"At our last meeting on a Saturday there were about thirty persons present. Giving us their attention we were enabled by the help of God to preach the glad tidings with power. The meetings had been held for three days in the new hall in the village of Falenica. The discipline in the hall was perfect but outside there was a great deal of noise and stones were thrown into the hall. A Polish Brother Karkiewich is going to preach for a whole week, from half past seven to half past eight every evening.

LETTERS FROM RADOST STUDENTS TO THE FELLOWSHIP

Peace from our Lord Jesus Christ be multiplied unto you. Even though I do not know you in person, yet I like to write you a few words. During one of our prayer meetings our dear Brother Moses Gitlin told us, that especially you, as well as the rest of his friends are taking care of the Radost Bible School in its material, as well as its spiritual needs. Brother Gitlin used this opportunity to ask us to pray for you.

At the same time I am also thanking God that He has entrusted you to sustain the labours of our Radost Bible School. During the hours of study of God's Word we are taking in, with His own help, the precious message contained in the Word. Besides the study of the Bible we are taking up such secular subjects like music, English language, etc. We also expressed the desire to study the Polish language which we need so badly. Then some of us are attending to some practical study.

As to myself. I have a slight knowledge of the Yiddish language; I can speak and and read as well as write the same. Because of this I was privileged to attend a Jewish meeting in the city of Warsaw. The Lord blessed my message when I spoke on the text found in Isaiah 9:6, and on one passage from the Song of Solomon. The listeners seemed to be interested in the message.—*Karol Shalomski.*

Glory be to God that he granted me the desire of my heart' and guided me to Radost Bible School.

Attending one of the prayer meetings at the Radost Bible School, Brother Gitlin explained to us that The American-European Fellowship is sustaining our school by their prayers and also by material gifts. I was guided to write you in order to thank you for the privilege of being a student at the Radost Bible School due to your support.

I am going through the experience of many blessings, while studying the Word of God. With every new day I am more and more able to grasp the beauty, the majesty and the power of His Word. And many passages in the Scriptures which have seemed incomprehensible begin to be clearly understood by me because Brother Gitlin is simplifying our study by putting questions before us that help us to see the light.

For all that is coming to us, thanks to your help, we also pray, that our dear Lord may reward you from high and multiply blessings unto you in your life.—*Seraphini Kazinirski.*

I am anxious to share my impressions about my labors. The service of a colporteur is a very precious one, yet a very hard one at the same time. My occupation is such that keeps me going from home to home the whole day. In the evening I hold meetings; they usually last from seven o'clock in the evening until one o'clock in the morning, and sometimes such a meeting lasts a whole night.

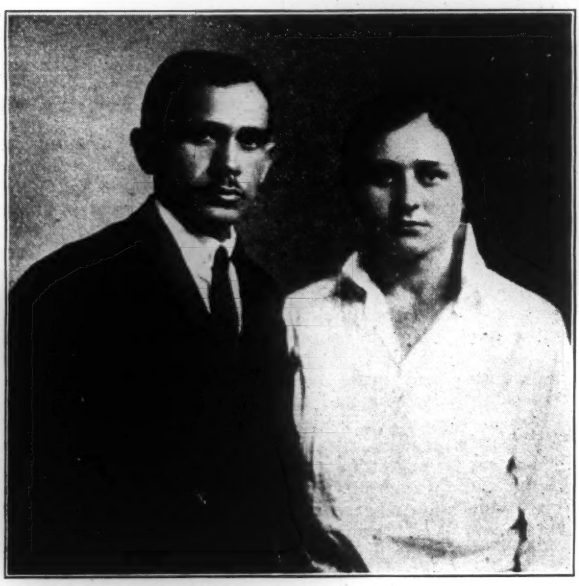
During this month I have had meetings in the following places: once I spoke to the Szachs, in Flinsk I had two meetings among the Russians, in Stepanowk I had two meetings among the Germans, in Parodow I had two meetings with the Germans, in Marjanowk I held seven meetings among the Germans, and in Kostopol I had one with the Jews. In the last named place my listeners attempted to stone me, but our Lord, who is mindful of his children, protected me. Meetings were also held in Antonowka, Berezno, Kurgany, Bjelki, and Chorynka. It was in Chorynka, that the baptism of nineteen souls took place. There was a large crowd assembled watching the ceremony. In the colony of Curda, which is a German settlement, I was simply driven out from the various homes by the teacher of the village. Brother Griffith and Brother Mahrega are sending their greetings to you.

We quote from a letter to Moses Gitlin writen by some of Naum Shuman's listeners:

"The writers of this letter are your breth-

A SHORT BIOGRAPHY OF MY CHRISTIAN LIFE

By *Isaac W. Sofer*



I was led to the Lord in Samara, Russia, in 1918-1919 through the preaching of Prof. V. Marcinkovski, then the president of the Russian Christian Student Association. In 1920 I was baptized in a Russian Evangelical Church in Syzran. In 1922 I came to the Radost Bible School. After seven months of study the Lord began to use me as a colporteur and in evangelistic work among the Jews and Russians of Volynia. Toward the end of 1923 the Lord led me to begin evangelistic meetings among our Jewish people in Warsaw together with our beloved Brother Gitlin. These meetings have been kept up until now. All the time I have done my best for the Lord, selling many New Testaments and Bibles among the Jewish brethren, besides doing evangelistic work and house to house visitation. Now I have great need for advanced studies and training for a more efficient ministry in Poland. God willing, I plan going either to Columbia Bible College or Moody Bible Institute. I have a wife and two children who will remain in Poland while I study in America. I trust the dear Lord will help me realize this plan and provide for all our needs.

ren in Jesus Christ who are living in the village of Antonowka. Not so long ago Naum Shuman was holding meetings in our village. There were many nationalities who were attending the meetings; Germans, Poles, Jews, Ukrainians, and Russians. The meetings lasted until twelve o'clock at night. The following meeting was held in another village. It was a blessed one and lasted all night, because all were so much in spirit that they gladly sacrificed the rest of the body in order to feed on the bread of life broken before them by our dear brother, Naum Shuman.—*Grigori Lasruk."*

Upon hearing that the students of Radost Bible School were writing letters of thanks I feel I should write to you too. I am exceedingly grateful to you, as well as to Brother Gitlin, because thanks to him I was accepted as one of the workers of your Mission at Radost. I have for years had a brotherly fellowship with Brother Gitlin, and after I received his kind letter offering me a place at Radost, I gave my consent with joy. I felt that it was my Christian duty to respond to this call, because Moses Gitlin was my true friend some years ago, when I was taking my training, preparing myself to enter the Lord's work.

I began my work at Radost on September 16, 1929. While attending the duties that were entrusted to me, I feel a rich blessing of the Lord upon me and His personal touch.

My schedule includes: (1) I am expounding the teaching of the New Testament. (2) I am giving lessons in English to the beginners. (3) Every Sunday I am preaching in the village of Falenica among the Poles and Germans. The Lord is helping this evangelistic work of mine. Many people are attending these meetings where I preach the Lord's Word. They are Germans, Poles, and Jews. I firmly believe that the sowing of the seed must bring fruit.—*Theodore Sitarzh.*

A PROTESTANT MAGAZINE IN POLAND

Under separate cover I sent you the third number of magazine. You will be interested to know that I printed 2500 copies and in my address-list I have three archbishops, seven bishops, two hundred Protestant pastors, one hundred and forty priests of the Polish National Catholic Church here in Poland and in the United States of America, and a few Roman Catholic priests too, many believers and unbelievers. Every-day I receive small sums for subscriptions, but from that source I have not yet enough money for issuing even one number. Some are very glad to have the magazine, but I am being severely boycotted by the Pentecostal people. I beg you to remember me in your prayers and also every number of the magazine. I beg you kindly to interest many believers in praying for me and my work.

With hearty greetings, faithfully yours in Him,— *A. Przeorski.*

NAZARUK PLANS WORK FOR "OLD RUSSIAN TOWN OF OSTROG"

(Now belonging to Poland)

Greetings in the name of Jesus Christ to you all. May God's rich blessing rest upon you. This prayer comes from the bottom of my heart. And I want to send my hearty greeting to all the members of the Board. This is also my prayer when I read our magazine and see all your names. I cannot keep myself from shedding tears in prayer to God that he may give you all the wisdom and the power from on high to guide the mission he gave you in order to assist in all the ways you can by His help. And we missionaries feel that this is the work of the Lord, we ought to pray for the Lord to stay by us then we are going to have all our needs supplied.

I thank you very much for the three books which you sent me. I have read them and they have helped me much in my work. If you can send me some more it will greatly help me because I can't find in Russian books such good material.

Also I thank you for the financial help I have been receiving from you during the past two years. I know it was you who provided for me. Some people think it is little, but it is enough for me.

I cannot do manual labor because the need for religious work is pressing, and there is no time for anything else. New work has been started in the village of Rozwazy. More than fifteen have been baptized in this place, and there are some more prepared, but we can not baptize now because it is too cold here. There is another place to be opened in the city of Ostrog. This is a Russian town but there is no meeting there. I have been looking for a hall in this place all year, and it is hard to find one. There are some halls costing one hundred dollars a year, but I am looking for a little room for fifty dollars a year. Can I get even a little assistance from our mission for renting a hall in the old town of Ostrog so that the people can hear the Gospel of Jesus Christ? Brother Marcinkovski has given a lecture in this town, and the people are ready for the Gospel.

The church building in Ozenin has been finished. The church in Ozenin and I are thankful to all those who helped us finish this house of prayer, where we can worship our Lord. More have been saved than last winter.—*George Nazaruk.*

Ozenin, Poland, November 8, 1929.

GREAT NEED OF GOSPEL LITERATURE IN POLAND

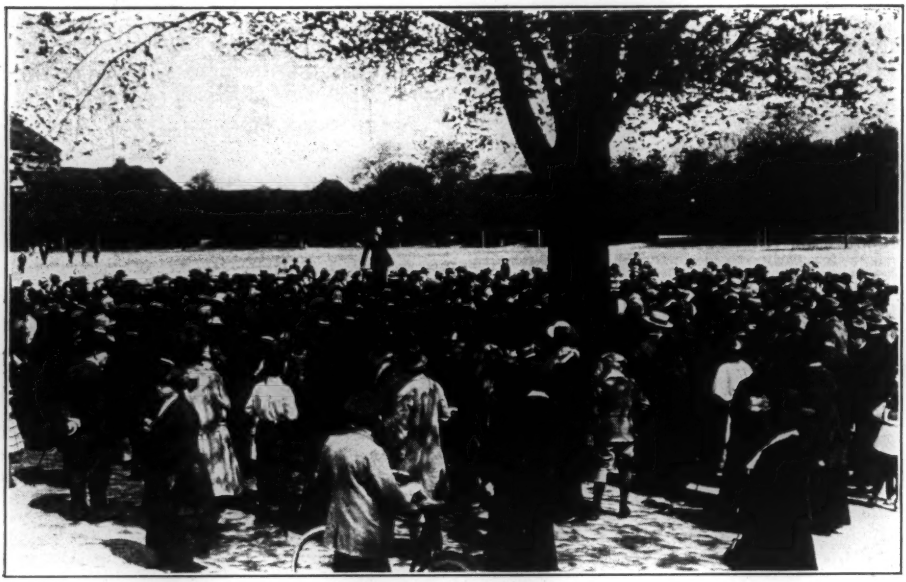
American Christians who have on their library tables more Christian periodicals than they can read and Sunday School literature in abundance cannot realize what it means to work in a city of a million and a half, the population of Warsaw, and not find one Gospel magazine, not one in Polish, not one in Yiddish. Miss Jean Rhode has written us they could not learn of a children's Sunday School paper being published in the entire city. They have had a two-page leaflet for children printed in Yiddish. The first number contains the story of the first three chapters of Genesis and a Gospel song, which the children learned at Radost last summer.

Mr. James Lees, a missionary from Scotland, has been in the south of Poland. He writes there are many conversions in this field which is virgin soil, and there is no Christian Polish Literature, not even tracts. May we pray earnestly for God's plan for this great need.

Rev. Fred Stettler, who had been forced to withdraw from Poland for a time, began several Sunday Schools.

This picture is typical.

THE GOSPEL IN AUSTRIA



Pastor Monsky of Austria Preaching in the Open Air

THE AUSTRIAN PEOPLE'S MISSION

By the Rev. Max Monsky

After an absence of more than three months I have returned to Vienna. Part of this time I spent in Tent Mission work at Pforzheim and Heilbronn, Germany. I thank you for your kind letter of September 11 and for your interest in our work.

When visiting the United States in 1925 I had already received the impression that if no revival comes, your country will face similar conditions as now prevail in Europe. Earnest Christians were even at that time of the opinion that if America ever had such economic and political disturbances as Europe has had during the last fifteen years then anarchy would be a greater force in America than it was in Europe. Each Friday morning I am praying for your country and for the friends I have won there, also for your Fellowship and for the "Great Commission Prayer League" in Chicago.

It was a great joy to hear that the Lord has fully restored Pastor Palmer. All the time I was led to pray for him. Praise the Lord that He is answering prayers!

If you, dear friends, are counting in your thoughts all the friends to whom you should give something don't get afraid if an unexpected guest comes and he hopes that he too will be included in the list of your friends: this is the Austrian People's Mission. We are working, as you know, in a country of apostasy and unbelief, in a real mission territory. Such mission work can only be done when the believers are supporting it by their thank-offerings, thinking of the blessings and the freedom which the grace of God has bestowed upon them.

The Lord has given our Mission an open door, and the existing conditions have forced us to call into our service this year five new missionaries, one for Innsbruck, one for Linz, one for Moedling and two for Vienna. The circles won for Christ in the different towns are unable under present economic conditions in Austria to maintain these missionaries, they are still too small. To be able to meet our demands we therefore are dependent on the brotherly help of other countries. To begin the new year without a deficit we should have some extra thousand "schillings" before the end of this year. At present we have some debts.

(Continued on page 32)

THE GOSPEL IN BULGARIA

MISHKOFF THE MOODY OF BULGARIA

By the Rev. M. N. POPOFF, Director of The American Bible Society for Bulgaria.

The Christian's God, praise be to Him, is a prayer hearing and a prayer answering God. The writer years ago, as pastor of the First Congregational Church in Sofia, Bulgaria, has prayed in public and in his private room that God would raise for Bulgaria a Finney or Moody or some such servant of His who might be used by Him for a real religious revival in Bulgaria. I have lived to see my prayer answered in the person of Rev. Paul L. Mishkoff.

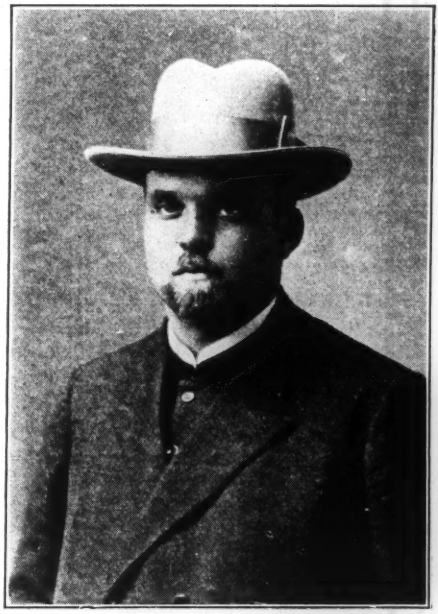
Evangelical mission work has been carried on in Bulgaria for nearly sixty years. We have had earnest missionary and native Christian workers and preachers who have faithfully labored in God's vineyard, but **never** has Bulgaria had a preacher who could draw the general public to hear the plain Gospel of Jesus as does Brother Mishkoff, who is in his prime, being only forty-two.

God took him years ago as a boy from the city of Haskovo and trained him for the great work to which he called him. After graduation from the mission school in Samokov, Bulgaria, God led him to the Moody Bible Institute in Chicago and other places in America, where he received his theological training. Returning from America he took up the pastorate, first of the Methodist Church in Varna for eight years, and then of the Congregational Church in Philippople for one year, when he felt that God was calling him for greater work throughout Bulgaria, regardless of churches and denomination. He became now pastor and preacher of Bulgaria at large, working for the conversion of sinners and for establishing the Kingdom of Christ among the Bulgarian people.

God endowed Brother Mishkoff with physical energy, with a strong and captivating voice, with power of speech and above all with the power of the Holy Spirit. He is sound in the faith once delivered to the saints, and in his sermons he pours out the truths of the Gospel of Jesus in such a way night after night that people who never before went to church now go to hear him. Such has been the case wherever Brother Mishkoff has held revival services heretofore.

But the revival meetings begun November 17th, eleven days ago, and still continued in Sofia will ever remain memorable in our city, and it is hoped they will prove the beginning of a revival throughout Bulgaria, because they have not come by human plans and program, but spontaneously. In the absence of the pastor of the church now abroad, a program was arranged for supplying the pulpit, but somehow that program could not work from the very beginning. It became necessary to ask Brother Mishkoff to take charge of the church until the pastor's return. He kindly consented to do so. The attendance of the regular church services and the midweek prayer meetings began to increase. There was a longing on the part of many for spiritual blessing. Brother Mishkoff caught the vision and like Paul was not disobedient to it.

In the prayer meeting hall earnest simple Christians began to meet every night for prayer. Volunteers were ready to help should Brother Mishkoff begin every night revival services, and he did it. Night after night the audience room of the large church was full to the uttermost of its capacity half



The Rev. Paul Mishkoff

an hour before the appointed time. That half hour was used in singing Gospel songs under the leadership of Pastor Vasil Furnajieff. People that never before entered a Protestant church were now enthusiastically singing of Jesus and his salvation. Night after night Brother Mishkoff spoke on such themes: "The best known fact in the whole Universe," "Lost Opportunities", "How shall we avoid—?!" "The Sacred Fire," "Not Reincarnation but Regeneration", "On the way from Earth to Heaven", "Christian Growth," etc.

There was a time when people came to our Church to criticize us and to disturb our service. Often a policeman had to be called to keep the order. Now the large audiences listened to the plain Gospel most attentively in such silence that a pin falling could be heard.

But most interesting and important for us older Christians were the after meetings for which night after night repenting sinners remained for prayer and testimony. In tears young men and young women as well as old people testified that they had been lost but were now saved, they had been unbelievers, but now believed, they had accepted Jesus Christ, and they had turned a new leaf in life. Many of them for the first time in their lives prayed.

Figures are dry and not easy to remember, but they best convey some truths in most condensed form. From 250 to 300 remained for the after-meetings. 190 Bibles were sold, and 180 New Testaments to persons who had never owned nor read that Book. More than 150 subscribed for the Evangelical Monthly "Douhovna Obnova" (Spiritual Renewal); a large quantity of sound Christian literature was distributed, and 164 gave their addresses to be visited.

God grant that the spiritual fire kindled by these blessed meetings may spread throughout the Country, and that the little kingdom of Bulgaria may become The Kingdom of God.

Sofia, Bulgaria, Dec. 2, 1929.

GREAT REVIVAL IN THE BULGARIAN CAPITAL

I am very busy with our evangelistic meetings which we began two weeks ago. Great crowds are coming night after night. A large number of men and women publicly professed their acceptance of Christ. Hundreds of young men and women came forward and with their own lips confessed their sins and gave their hearts to Christ.

Although my time is now taken up with these great and wonderful evangelistic meetings, I must spare a few minutes to write and thank you for the good and splendid books you have sent to me. I received them with much pleasure and deep gratefulness. You can't imagine the great good you are doing by sending such literature. With all my heart and soul (my wife joins me in this) I thank you for these books.

Please pray for our revival meetings. Pray for the newborn Christians. Pray for these hundreds of young men and women who are coming to these meetings night after night. We are continuing the meetings, How long, God knows.—*Paul L. Mishkoff.*

Sofia, Bulgaria, Nov. 29, 1929

CHRISTMAS IN A BULGARIAN VILLAGE

By Miss Pavlina Dimkova

This article failed to reach us in time for publication in the December issue, but inasmuch as the Christmas celebration in Bulgaria, like in the old Russian Church, is observed according to the Old Style Calendar, thirteen days after our Christmas Day, viz. January 7th, it is still in time!—Editor.

Christmas! Days of anticipation and nights of dreaming, glowing eyes and eager fingers that work to bring Christmas joys into the hearts of all people; a growing sense of Christian universal brotherhood and a warm desire that Christ, the Son of God, may be born again into our lives to reveal God unto us and teach us how to live the more abundant life. This is Christmas!

How does Bulgaria conceive the greatness of the holiday? Christmas is one of the happiest days for us. Great preparations are made for the day. People fast for about six weeks, which is according to the calendar of the National Orthodox Church. The fast consists of eating vegetables cooked without any fats. Many of those fasting, however, do not know the meaning of it, but they observe it very strictly, not from a religious point of view, but just as a tradition. On the first day of the fast everything in the house is cleaned. Every piece of cloth is washed. The houses are whitewashed and the earth floor is smoothed nicely. All this is done by the industrious and cheerful Bulgarian housekeeper.

The most interesting features of the whole celebration are the "Day before Christmas" and "Christmas Eve." On the day before Christmas the housekeeper is up early and begins the preparations for the holiday. First she makes and bakes the bread needed for three days. When that is ready she makes the Christmas loaf (baked on the hearthstone) on which she skillfully depicts the people of the house, the house itself, the stable, the oxen, and every other possession of the family. The meaning of this is that everybody and everything in the household bows to the newborn King, Jesus Christ. After that she makes quince pies. By the time this is done Christmas Eve has come. The whole family gathers around the family's

Village Christians in Bulgaria

sacred image or icon. The eldest son is not among them. He is waiting outside with the Christmas loaf and pie upon his head. He is let in only after he names all that he carries, including the subjects delineated on the Christmas loaf.

Then they have their supper. Half of the Christmas loaf is sent to the church for Saint Mary, a small piece of which is kept at home all through the year. In case someone is ill they believe it can give him health. The crust of the pie is also kept. Next morning they hang it on the neck of the ox, for the ox is the most useful of all domestic animals for them. This expresses their gratitude to the animal. After this ceremony the children gather in groups and go from house to house singing Christmas songs.

Early the next morning the Christmas bells call them to church. Reverently they go in, kissing all the icons on the altar, and everybody lights a wax candle and places it in the candlestick, and then they listen to the priest and the songs of the singers. The saddest thing is that the liturgy and the reading of the Bible is performed in the old Slavonic language, so there are very few who understand what is being read or sung. When the liturgy is over all the people and children partake of the communion and then they go home to enjoy themselves as best they know.

Bulgaria needs the real Christmas message for her daily life. Christ born in our lives is the only basis upon which to build. The living Christ should enter into every Bulgarian heart, for then and only then can we have the more abundant life.

Pray for a Christian revival in Bulgaria.

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HELP GET NEW SUBSCRIBERS

It is our ambition and aim to make this magazine not only pay for its upkeep but to show a substantial earning with which to take care of urgent cases in our various mission fields abroad. It will be a hard pull uphill to accomplish this, but if every one of our old subscribers will kindly secure two or three new subscriptions for the coming year the goal can be reached. Write for sample copies and subscription blanks at once. Thank you.

LETTERS FROM OUR WORKERS

LATEST WORD FROM BADANTSEFF

Just before Christmas a letter was received from our beloved Brother S. P. Badantseff under date of November 28. He is our missionary at Harbin, China. His communication gives pretty much the same report that previous missives contained. In his last message he states that the political situation has not changed and that war continued around them, the Bolsheviks were approaching Harbin from the East and from the West, the city was in a state of war, which fact made the economic question more acute, and nonemployment was increasing. But they entrusted their lives to the Lord and feared nothing. He quotes the first three verses of the twenty-seventh Psalm: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? . . . . Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Badantseff says that their religious work is being kept up, as formerly, and is bearing fruit. He closes by assuring us that he is always praying that the Lord may send down His blessing, and requests that we should not cease remembering them in our prayers. The brethren at Harbin send hearty greetings to all our brethren. We earnestly hope that all who read this item may include in their daily intercessions those dear Christian people at Harbin, China.

BRINGING HEAVY BIBLES TO MEETING

To give an idea of the people here hungering for the Gospel, let me say that a few days ago we held a meeting. We tried to get the best place; yet, I must say that due to the economy, which I must exercise, the place was not a very inviting one. The ceiling is low, the walls and floor are quite wet with the dampness. Still the room, with another adjoining, was filled or rather crowded with people, and quite a number of others were standing around the entrance listening. I trust you agree with me that these people have a heart and spirit for the Gospel message, walking a considerable distance and many bringing their heavy Bibles, which measure nine inches by six inches and are two inches thick!

In my last letter I mentioned about my visit to the Municipal House of Charity here, where I feel services for the aged inmates during week days would be a blessing, and where I found services at present are irregular. So, since I am now a taxpaying church member in this city, I will be in a position to make suggestions and be instrumental in remedying things according to American church methods. I know that I can arrange with the Superintendent of the House of Charity so that I will shortly commence holding meetings there.

I am also preparing a booklet as an appeal for Christian spirit and Christian life which, if I can financially manage, will be printed for free distribution. *Eugene Nagy.*
Hodmezovasarhely, Hungary,
November 25, 1929.

EXTRACTS FROM LETTERS

Miss Jean Rhode writes of her work together with Miss Grace Mott among fallen women in Warsaw. "The need is very great. Mrs. Gitlin's heart is so filled with a passion to see these girls won to Christ that she has been leaving her children and going to Warsaw to work among them. Recently we had five thousand tracts printed in Yiddish especially for them. It is a good tract, and in a short time they were given out. We have hoped to be enabled to print it in Polish. We are also printing a weekly paper, just a pamphlet for children with Bible stories, etc. The rooms at Ogradova 53, have been placed at our disposal, the walls are being plastered and calcimined, and the floor finished. Stoves and electricity, some furniture and curtains will make it comfortable and attractive. We are arranging one of the rooms as a reading room and are praying that it will be used constantly as the Lord sees fit. In the near future, we shall send you our prayer letter."

Pray for Mrs. Gitlin, Miss Rhode, Miss Mott and Alga Aigel in connection with the work among women and children in Warsaw. Very little is being done for them.

From Finland comes an urgent request for prayer through Brother Dobrinin. He greatly desires to see Brother Morjakoff begin his pioneer work in Estonia, where there is a large section into which the Gospel has not yet gone. This work needs great care. "We praise God that He has made "Vernost" (Faithfulness), a Russian Christian magazine, the main feature in the religious life and reading of thousands of Russians in about thirty lands. The believers are made

to rejoice because of the spiritual food in this magazine," our brother writes.

It is within your power, dear reader, to pray this magazine into the homes of thousands more of the three million Russian refugees, and to make it possible for this native worker to reach new fields for Christ.

POLAND—Moses Gitlin writes: "We have twenty-four young men as students this year." A rabbi saved through his efforts while in America is considering going to Poland for mission work. God desires to make the Radost Bible School a strong center in Poland. At present there is no mightier testimony—Jew and Gentile, Pole and Russian living together in harmony! Pray that God will supply the **immediate needs** of this work.

Prof. Marcinkovsky writes: "My health is much better. The thirst of the Gospel is great in Poland, and I have many invitations to other countries." Pray earnestly for this man of God, who speaks ten languages, has written many books, but above all is an ambassador for Christ among all classes. Especially remember his work in the universities.

FINLAND—Rev. A. Dobrinin of Finland praises God for the help sent him by Christians in America to publish his paper, "Faithfulness." It has now become one of the main features in the religious life and reading of thousands of Russian refugees in about thirty lands. He longs to be able to send it out to many more.

LATVIA—Mr. Arthur Bluhm asks prayer for his work in Riga, and that if it is God's will by spring, he may have permission to enter Soviet Russia.

JUGOSLAVIA—Rev. S. A. Jonke of Jugoslavia, one of a very few missionaries in that country of twelve millions, most of whom have not heard the Gospel, writes: "Pray that I may do my work earnestly and zealously and that God will remove all obstacles. During the week I earn my living by teaching English, and on Sunday a group of us gather with the Word." Does not your heart cry out that God would use this servant of his to train others for this land? Rev. Jonke is a converted priest.

CZECHOSLOVAKIA—Brother Lukesh sounds a note of joy from Czechoslovakia: "We praise God for our new headquarters. We have moved in. Will you pray with us that God will make it a life-saving station, here in Moravia, where 400 years ago there was a stronghold of Christians, of which not a vestige remains because of the work of the Dominicans and Jesuits? We are much in need of help. Pray that God will call some of our eligible converts to put all of their time into the work."

GERMANY—Pastor Jack of Wernigerode has written a letter filled with request for prayer. He desires that we pray earnestly for their Bible Correspondence Course with Russian refugees, and the great work of translation and publishing Christian literature. Think of it, in poor Germany, these brethren have pledged $8,000.00 yearly to I. S. Prokhanoff's work in Soviet Russia. What must our portion be in prosperous America?

ROUMANIA—Mr. and Mrs. Hill send their greetings and are praying earnestly for the support of Mr. and Mrs. G. Mardare.

A WORD FROM THE PRAYER SECRETARY

May I greet you all at this season with John 15:10-12: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is my commandment that ye love one another, as I have loved you."

You may be interested to know just how the last months have been spent. The spring was filled with joyous service in Chicago, St. Louis, Indianapolis, Cleveland and Pittsburgh. Fellowship with believers in the interest of the work was most precious. True to the spirit of western hospitality, Miss Anna Heistad gave me the privilege of spending two weeks in Marcy Center, that unusual settlement house for Jewish work, which has the Gospel of Jesus Christ in every department. To see a Missionary Society of Jewish women and a Queen Esther's Circle of Christian Jewesses is a joy altogether too seldom experienced. The meeting wtih the business women in the Moody Church, where hundreds of young women gather each Monday night will not be forgotten. A number of nurses gave their lives to Christ and several found Him as their Saviour.

The donors of the gift of $75.00 monthly for Brother Prszeorski in Warsaw to be used for a Christian Polish Magazine and $25.00 monthly for Mr. Dobrinin's Russian Magazine, will have great joy as they learn of the fruit of their sacrifice. Already Mr. Prszeorski has edited the third issue of the magazine. It goes to twenty-five hundred and among these are seven bishops, three archbishops, two hundred Protestant pastors, one hundred and forty priests, and a few Roman Catholics.

DOBRININ'S VARIED ACTIVITIES

Missionary Dobrinin, seeing his brethren in need and touched with compassion, has obeyed the Scriptural injunction, to distribute to the necessities of the same. From a list of twenty-three families and several groups to whom he ministered, ten in Estonia, three in Poland, two in Bulgaria, one in Latvia, one in Russia, and six in Finland, we select several individual instances: "In Finland, a former court-photographer who lost everything, was living in great poverty. He received our help most gratefully as a gift from God. In Estonia, a Sister Bachman consumptive and old and in need, was ministered unto. In Finland a faithful brother with a large family and in poverty praised God for our help. An old preacher, suffering for his faith without the necessities of life, was relieved and filled with gratitude to the Lord."

There can be no doubt as to the spiritual food in Brother Dobrinin's magazine. It is thoroughly sound and contains translations from the works of James McConkey, C. I. Scofield and other American religious writers. Brother Dobrinin praises God for the twenty-five dollars monthly, given at this time for his magazine, "Faithfulness." He says: "It has now become the main feature in the religious life and reading of thousands of Russian refugees." He longs to be able to send it to many more.

WE SALUTE REBECCA SCHIFF

Mr. and Mrs. Moses L. Schiff of Radost Bible Institute announce the arrival of their first-born child, Rebecca, born November 19, 1929. The card bringing the good tidings bore at the top mention of a Scripture verse, Philippians 2:18, which reads as follows: "And in the same manner do ye also joy, and rejoice with me." We tender the happy parents heartiest congratulations and as fellow Christians rejoice with them, at the same time sending a thousand kisses by radio to little Rebecca.

NEWS FROM ITALY

Mr. Testa had his booklet "Is Romanism in the Bible?" mailed to six hundred government officials in Italy. A number of them requested Bibles and Testaments, and some of them have been converted to Evangelical Christianity. Mr. Testa plans now to send his booklet and a copy of the New Testament to every Sunday School teacher in Italy. The new law as stated by the Minister of Public Instruction, says that "the religious instruction to be imparted to the children in the Public Schools is to be based on the Bible and not on the Catechism of any church." Thus a great door is open to place the New Testament in the hands of every Public School teacher, and through the teacher to the pupils. Any one wishing to help this work may correspond with Rev. Stefano L. Testa, secretary for the Evangelical work in Italy, 156 Fourth Ave., New York City.

—Once a church is moved to pray it will pray. Such a spirit of prayer has come over certain sections of the eight million Ukrainians in Poland. Many are dropping away from the Roman and Greek Orthodox churches.

OUR RUSSIAN MISSIONARY DOBRININ
Visiting a Peasant's Home in Brest-Litovsk, Poland which formerly belonged to Russia.

"PERSECUTED BUT NOT FORSAKEN"

As to my work and the conditions under which we are working, I have described in a letter I wrote to Brother C. L. M. and should you read it, it will make clear the conditions under which we are working. But glory be to God! We do not become desperate, but the opposite, we feel strengthened by the power of His grace in all our troubles. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed." (II Corinthians 4:6-9.) About my latest labors I can share with you the following news. Just recently I was holding evangelistic meetings in a Russian village with the help of one brother because the spiritual need in this spot was exceedingly great, due to different influences and also due to the conditions of life, the spiritual life in this village had become dead. But glory be to God! He enabled us to do some good there, and many matters were straightened out. I only pray that all will be restored in this village and come into a proper spiritual order. I also have attended a ceremony of baptism among the believing brethren, the German Menonites. We felt an overflowing joy, and then a meeting of very solemn character was held, during which two young souls were received.

In the city, in which I am located at the present, we even fear to mention the name. We have no meeting place. One is obliged to do personal work, talking to the souls as the occasion allows. The dear Lord grants one much joy and bestows His blessing.

One thing I keep asking the Lord, that He may grant me better opportunity to give myself wholly to His Service. Due to the lack of sufficient funds I am compelled to drop my labors and try to earn a little bit on the side. And even for that I thank God. Yet on the other hand I feel that trying to earn the little bit keeps me away from doing the Lord's work in a larger measure. Another prayer before God is if only the Lord would grant me, if it should be his will a larger opportunity to go among my own people, the people of Israel. In order to be able to do this I am thinking of moving to Warsaw, Poland, which is my birthplace. All is so different there, a larger field, more liberty and more Jews, than in Crimea, South Russia, where I am now. I am leaving this in the hands of our Heavenly Father, as He wills, so it should be, and may He guide me. Pray for us, dear brethren, that the Lord may give us strength, overcoming all to stand still. The Lord keep you! Your loving and smallest brother in Christ Jesus, *M. Fiedler.*

SOFER'S SOLOMONIC METHOD

The field here is prepared for sowing, and from time to time we see how the seed that falls on good ground is bringing forth fruit. Many of the young Jewish radicals are now disappointed in their ideals. Their hopes are ruined, their gods broken, and in their place they now have pessimism and doubts. They are seeking something better. There is another class of young Jews that are dissatisfied with their fathers' religion. Some of these throw off religion by creeping through a corridor of doubts into the camp of materialism and cheap atheism. The others do not keep the rabbinical traditions and customs, but they do not altogether depart from their faith and the Old Testament, which they still look upon as a book of divine truth. Such young men are the new wine-skins which are suitable for the new wine.

The audiences at our evangelical meetings in Warsaw and Falenica consist of the above mentioned class of people. About fifty men attend our meetings in Warsaw every Saturday afternoon at four. At Falenica we now have meetings on Sunday, but we hope that in the summer time, if the Lord tarries, to also hold services there on Saturday, thus reaching the summer residents.

We begin our meetings with good Jewish evangelistic hymns followed by prayer. Our own workers and some Christian Endeavor believers take part in testifying and preaching. The meeting closes with prayer. As a rule some folks remain after the meeting for the purpose of asking questions. We answer only serious questions. We are praying for some of the young people visiting our meetings, who are already attracted to the Gospel, and some day we believe God will give us the joy of seeing them converted and glorifying their Saviour, as we have seen in the cases of young Jews who have been won to Christ at our services in the past.

In the course of my colportage work, carried on from Monday to Saturday every week, I happened once to come into a synagogue of the so-called Chasidical Jews. I stopped at the door and observed how zealously they prayed. One lad of sixteen years asked me to buy a little tract written by their rabbi. The tract contained some instructions how to live a moral life and how to be worthy of having eternal life. I paid the equivalent of four cents for that

tract, and then examining it I remarked to him: "I too am a *chasid* and love my *Rabbi* very much." "And who is your *rabbi?*" he inquired. "Please tell me." Meanwhile another youth of about twenty-two came and lisetened to our conversation. In a gentle way I assured them that I could not *there* tell them the name of my *Rabbi.* Leaving the synagogue I was followed by those two boys who begged me to tell them about my *Rabbi.* "You will hate me and consider me your enemy when I tell you about my *Rabbi,*" said I. "But I will tell you," I continued, "and I believe in every word of the law of Moses and the prophets, and I also believe in the New Testament *(Brith-Bachadash).*" As soon as *Brith-Bachadash* fell from my lips those two boys ran away from me! Slowly I proceeded down the street, and about two minutes later the older youth approached me with the question: "Is it you?" "Yes, it is I." Then he told me how he had already heard about Jesus from a German that came to their house, and after a little friendly conversation he took from me a tract entitled "The Messiah" written by N. Kopp of Kansas City. When I asked him why he had run away he said it was because of the younger lad. Praise Him for all His grace given me according to my daily need to witness among Jews and Poles of a living Saviour and true Messiah. Yours in His glad service, *Isaac W. Sofer.*

Falenica, Poland, December 11. 1929.

WOMEN'S AND CHILDREN'S WORK IN WARSAW

Letters filled with notes of praise have come to us from Miss Grace Mott and Miss Jean Rhode, who are engaged in work among the women and children of Warsaw.

"God, who delivered us, and doth deliver, in whom we trust that He will yet deliver." (II Corintians 1:10.) Praise God for the blessed experiences of the truth of the above verse in spiritual, physical and material matters. Let us praise God for the privilege of seeing God work in the lives of believers and unbelievers; for permission to remain in Poland; for progress made in language study; for the work with the city children last summer at Radost, for the blessing which attended the work; for giving us two young Jewish believers to help us; for the encouraging letters received from Christian friends interested in the work; for giving us a home in Warsaw near the Jewish section where we may have the children come; for a Bible school on Saturday, and the privilege of cooperating with other workers by keeping these rooms, known as the 'House of Prayer' open afternoons and evenings; for the reading room where we hope to meet inquirers and for being enabled to print tracts and a children's paper; for the way God has made real His promises upon which we are standing.

"Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even Thy Holy Temple."

A CHRISTIAN YIDDISH MAGAZINE

A double joy came with the receipt of the first number of the first Yiddish magazine, "The Christian," edited by Simon Koch of the Radost Bible School. The heading of some of the articles contained in it give an idea of its character. "What is a Christian?" "Jewish Nation, where art thou?" "To the Memory of Altar Frydman," "Liberated from the Hands of Robbers." Book Review—"Jesus the Nazarene," by Dr. Klausner. "To My Colleagues of the Jewish Press," "Can a Genuine Christian be Offended? and an exposition of Psalm 45:2-8. Announcements of the Bible courses for Jewish inquirers and the Book Department are found on the last page. It should be remembered that Christian literature published outside of the country and sent in is looked upon with suspicion by the unsaved. Hence these magazines from the Warsaw Press are of inestimable value.

Miss Grace Mott

MISCELLANY

THE GREAT COMMISSION PRAYER LEAGUE

The Rev. Ernest M. Wadsworth of Buffalo, N. Y., has recently been chosen as Director of the Great Commission Prayer League of Chicago to succeed the late Thomas E. Stephens, who founded the League in 1910. For the past nineteen years Mr. Wadsworth has been the pastor of the Hunt Avenue Baptist Church of Buffalo, during which time he inaugurated a movement for the placing of the book of Proverbs in schools and colleges. In some instances school boards have placed as many as 100,000 copies of that soul-convicting, sin-revealing book in the hands of their pupils. Merchants and manufacturers have put the booklets in the pay-envelopes of their employees. The Hebrew-Christian Mission of Buffalo owes its existence very largely to his efforts.

Mr. Wadsworth received his training for Christian service at the Gordon Bible College of Boston and the Moody Bible Institute of Chicago, and comes to the League with a rich experience in the ministry of intercession, as well as a large understanding of the Word of God and His ways. He is a man well qualified for the important position of Director of this God-honored League of Prayer, under the supervision of a Committee of nine.

The Great Commission Prayer League is not an "organization" or "corporation," but rather a Spirit-directed, concerted "agreement" of praying people scattered throughout the world who are interceding for a revival in the entire Body of Christ and for the world-wide evangelization of both Jews and Gentiles. It continues this ministry under the new Director with enlarged expectation that the eternal God will do great and mighty things which we know not. There are at present over 30,000 praying Christians affiliated with the League, including 3,000 Covenant prayer-helpers and over 700 local prayer groups. It invites into this fellowship all Christians who fully believe in the efficacy of prevailing prayer.

In order to stimulate the prayer of faith, the League edits, from time to time, its special "Prayer Bulletins," which are mailed to all who desire them, and also publishes and distributes several leaflets on prayer, personal work, Christian stewardship, and salvation, without charge, as the funds are supplied for that purpose by free-will offerings. During the first six months of this present fiscal year, the League has mailed out 54,992 Prayer Bulletins, 411,765 tracts, and 7,448 Gospels. Any who may desire to be enrolled in this prayer fellowship, or who wish to receive free sample copies of its literature, may address the League at 808 N. LaSalle St., Chicago.

"CASTING BREAD UPON THE WATERS"

A very interesting letter has come to the editorial office of this magazine, and our deep appreciation of its contents moves us to publish it in order to give our readers an insight into the manifold manner in which our magazine is privileged to serve the Head of the Church, even in visiting those unfortunate friends of ours who are sitting in prison cells. We quote a few passages from a letter written by an inmate of the New York State Reformatory at Elmira, New York, and dated December 24, 1929:

"It is about time that I write you personally and try to thank you for your kindness and thoughtfulness in mailing me the various journals of the Christian churches and organizations each month. I assure you that the magazines are well read and to a wonderful advantage they are used in our work in the Bible Class that we inmates have organized in the past year. It is my duty to thank you for the other fellows who share with me the glorious reading that I get from you. The magazine, *"The European Harvest Field,"* is read by both inmates and officers of the Reformatory. We are always looking forward to the arrival of *"The European Harvest Field."* As the Christmas season is upon us and the approach of the New Year I want to send you the greetings of our Bible Class members for a joyous Christmas and a most prosperous New Year and also to your associates in your work. May God's blessings attend the noble work that the American-European Fellowship is doing for Christianity.

I remain sincerely in His name,

_____."

EXPERIENCES OF OUR PRAYER SECRETARY

The summer months brought a rather prolonged enforced vacation. However, September found us ready for work. During these fall months some time has been spent

in the office, much time in correspondence for the Prayer Fellowship, and as the Lord opened doors, meetings have been held over week-ends or in the evenings in New York City or vicinity. About ten days in October were spent in several small towns in New Jersey in personal work from house to house. The need was appalling. In most cases there was profession but no knowledge of salvation. "Jews, Catholics, and Protestants are all saved, I believe."—"I belong to the church."—"I have been to a football game, am now having a concert over the radio, and cannot take time." Such were the responses. There were some hungry hearts. A merchant related how he had taught a Sunday School class and did church work for years and at present saw no results, so he felt like giving up, but he said: "You have something I do not have, and I am encouraged to go on." May the New Year find us about His business. There will be joy for each day, if we will love as He loved and go out and seek the lost.

Margaret Griffith.

MISSIONARY ZEAL IN CHILDREN'S TEMPLE IN NEWARK

We trust other children may follow the example of those in the Children's Temple in Newark, N. J. The following letter was received from them.

"Dear Miss Griffith: We have a Moody Bible Class here at the Children's Temple made up of a few of our older boys and girls and a few outsiders. They have a little mite-box on their table every night they meet and the gifts which are placed in it they desire to send to Martha Schauble. We would like to begin a correspondence with her through the Secretary of the Bible Class, and believe it would inspire them to hear from her. Sincerely yours, *Ira Smith.*"

Pray that Miss Schauble may speedily get to her place of service. She secured permission to enter Poland, and was hindered otherwise. However, she is greatly needed there for the children's and women's work. There are hundreds of Jewish children who can be taught Christianity in this time of poverty and distress, and this specific work in Poland is practically untouched. The wider social freedom and greater intellectual and spiritual liberty, experienced by the passing of the ghetto, makes of the Jewish woman a center of new power either for good or ill. Out of seven and one half million Jewish women and girls of the world, two thirds of them are in Russia, Poland and other parts of Europe. There are almost as many Jews in Poland as in the whole of the United States.

How beautiful at the season when we celebrated the birth of the Holy child Jesus, to know that the children of the Newark Temple are willing to help the children of Poland.

CHRISTIAN, WHAT OF YOUR LIFE?

The Moralist says: "True worth is in being not seeming." "True happiness consists in what we are, not in what we do." What thoughts for the Christian! Am I a Christian or only a **seeming** one? Is my service more to me than my life which is Christ? "For me to live is Christ." Only as we are Christ-possessed, can we represent Him to the world.

Cowper says of Epictetus, Plato and Tully that their love for the virtues was so great that they would have been the first to sit at Christ's feet and learn. The wisdom of the Talmud may well put to shame the Christian who may use the wisdom of Christ and does not. "No crown carries such royalty with it as does humility; the highest sacrifice is a broken and contrite heart; the highest wisdom is that which is found in the Law."

Christian, what of your life? Is Christ the sinless, matchless Son of God living out his life through you? Does your daily walk and conversion evidence Him? If so, then all service yields the peaceable fruits of righteousness. *Margaret M. Griffith*

THE LIFE OF BARON PAUL NICOLAY

This well-written biography by Greta Langenskjold tells the life story of this Christian statesman and Student leader in Russia and Scandinavian countries. Price **$1.60**. It can be ordered through Lieut. Alfons Lusenberg, 156 Fifth Avenue, New York City The latter, who was associated with Baron Nicolay in the Russian Christian Student Union for ten years, is doing this as a labor of love.

PRSZEORSKI USES PRINTER'S INK

Rev. A. Prszeorski, a converted priest, has sent us the fourth number of his Polish magazine of sixteen pages. The cover shows a striking picture illustrating the Christian according to Ephesians 6:12-19, with his armor on, standing for Christ and withstanding the enemy. This magazine goes to a list of twenty-five hundred. On it are seven Bishops, three Archbishops, two hundred Protestant Pastors, one hundred and forty priests of the Polish National Catholic Church, and a few Roman Catholic priests.

WHY I AM A PROTESTANT AND NOT A ROMAN CATHOLIC

(Continued)

Radio Talk by the Rev. Stefano L. Testa,

THE TWO CREEDS

The Protestant or the Catholic— Make Your Choice

1. The CREED OF PROTESTANTS.

Besides the New Testament, the Creed accepted and recited by all the Evangelical Protestant Churches of Christendom is the so called "Apostles' Creed" the most ancient of all creeds, said to have been composed by the twelve Apostles. Here it is:—

The Apostles' Creed

I believe in God, the Father Almighty, creator of heaven and earth.

And in Jesus Christ his only Son, our Lord, Who was conceived by the Holy Ghost, suffered under Pontius Pilate, was crucified, dead and buried. Descended into hades. In the third day he rose again from the dead, ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come again to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the resurrection of the body, the life everlasting. Amen.

2. The CREED of ROMAN CATHOLICS.

Creed of Pope Pius VI. (1559-1566)

I, N., believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church, namely:

1. I believe in one God, the Father Almighty, Maker of Heaven and earth, etc. **(The Nicene Creed.)**

2. I most firmly admit and embrace Apostolical and Ecclesiastical Traditions, and all other constitutions and observances, of the same Church.

3. I also admit the Sacred Scriptures according to the sense which the Holy Mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers.

4. I profess, also, that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one; namely, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege.

5. I receive and admit the Ceremonies of the Catholic Church, received and approved by the solemn administration of all the above said Sacraments.

6. I receive and embrace all and every one of the things which have been defined in the holy Council of Trent, concerning Original Sin and Justification.

7. I profess, likewise, that in the Mass is offered to the true God, proper and propitiatory sacrifice for the living and the dead; and that in the holy sacrifice of the Eucharist there is really, truly, and substantially, the body and blood, together with the soul and divinity, of Our Lord Jesus Christ; and there is made a conversion of the whole substance of the bread with the body, and of the whole substance of the wine with the blood, which conversion the Church calls Transubstantiation.

8. I confess, also, that under either kind alone, whole and entire, Christ and a true Sacrament are received.

9. I constantly hold that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful.

10. Likewise, that the Saints reigning together with Christ are to be honored and invoked with Christ; that they offer prayers to God for us and that their relics are to be venerated.

11. I most firmly assert, that the images of Christ and of the Mother of God ever Virgin, and also of the other Saints, are to be had and retained, and that due honor and veneration are to be given them.

12. I also affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

13. I acknowledge the Holy Catholic and Apostolic and Roman Church the Mother and Mistress of all Churches, and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter the Prince of the Apostles and the Vicar of Jesus Christ.

14. I also profess and undoubtedly receive, all other things delivered, defined, and declared by the Sacred Canon, and General Councils, and particularly by the Council of Trent; and likewise, I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

15. The true Catholic Faith, out of which no one can be saved, which I now freely profess, and truly hold, I. N., promise, vow, and swear, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, **and to procure as far as lies in my power, that the**

same shall be held, taught, and preached by all who are under me, or are entrusted to my care by virtue of my office, so help me God, and these Holy Gospels of God.

The foregoing is the translation given by Charles Butler, Esq., an eminent Roman Catholic layman, in his work "The Roman Catholic Church," London, 1825, except those parts in **black,** *which he has thought proper to omit.*

Council. Trid. apud Bullas, p. 381, et esq., Romae, 1564.

You see that the above creed contains fifteen articles, of which **only one,** the first, is acceptable to Protestants, i.e, the Apostles Creed and Nicene Creed. But the other fourteen articles are **additions** to the early Apostolic faith of the Christian Church, and constitutes the Romanism which Protestants reject, because those doctrines are not found in the Bible, but were written by Pope Pius IV. (1559-1566) fully 1500 years after the Apostles.

This Creed is accepted by the Roman Catholic Heirarchy as the unquestioned and unquestionable charter of the rights, duties, faith, and practice of the Roman Catholic Church, and which is binding upon all the members of the said Church in the United States as well as elsewhere.

Every error here stated is confuted and contradicted by Holy Scripture. There is no paganism in existence more contradictory to Bible Christianity and dishonoring to God and the Lord Jesus Christ, while damaging to every interest of humanity, than is set forth in the Creed of this so-called Roman Catholic "Church."

THE TWO CHURCHES

Catholics, Roman Catholics and Protestants

Let us be even more specific in our definition. We must distinguish between Catholicism and Roman Catholicism. In common parlance the Catholic Church means the Roman Catholic Church, for the Roman Church has monopolized the word "Catholic" and left the other churches to be known with the negative historic word "Protestant." Nothing is farther from the truth. A catholic doctrine is one which is held in common in all churches and which has been believed by all Christians from the earliest times to the present day. The two earliest documents containing these catholic doctrines are the New Testament and the Apostles Creed. These two documents are adhered to by all the Evangelical Protestant churches, and the Greek Orthodox Church as well as the Roman Catholic Church. To these may be added the Creed of the Council of Nicea. At that time the Church of Christ could be described as one and truly catholic. But now we find that the Roman Church has added to that catholic faith so many heterogeneous doctrines, rites and ceremonies—many of them taken from Judaism and Paganism—that the Church has been so completely altered, changed and transformed that one can hardly recognize in it the original Catholic doctrines. And strange as it may seem, Protestantism, holding tenaciously to the Bible and to the Apostles Creed, has the only churches which can truly be called Catholic.

The extraneous body of doctrines and practises which have been added to the faith of the New Testament by the Roman Church during the last 1,500 years is usually known as Romanism, and seeing that it still claims to teach the old New Testament truths, yet mixed with the new Romanism, it is rightly called "the Roman Catholic Church." The Protestant Church, on the other hand, should be called the "Christian Catholic Church." She is called "Protestant" because of the historical protest of the sixteenth century, but was not really born in that century, for the Reformation was a return to, and a reknitting with, the primitive Apostolic Christianity long before the priests of Rome produced their man-made organization.

Christ the only Savior

But the principal doctrine in the Protestant churches is that it is not the Church that saves, but the Lord Jesus Christ, and all really evangelical churches point to Him as the one and only Redeemer of mankind, and who is able to save to the uttermost all who come unto God by Him.

When the Roman Catholic Church will point people to Christ as the only Savior, and renounce all the new, objectionable, anti-Scriptural, Romanistic doctrines and practices, then there would be no need of these divisions as Protestant Church, or Roman Church, or Greek Church, but there would be the one, Catholic Apostolic Church of Christ—"One fold and one Shepherd," the Lord Jesus Christ. May God speed the day!

Will this take place this side of the Millennium? I am afraid not, as much as we would desire it. For my Bible tells me that Romanism, "the Babylon and mystery of iniquity," as Scripture calls it, will continue in the world and wax even stronger, until the second Coming of the Lord, "Who will consume the Wicked (system) with the spirit of his mouth and shall destroy it with the brightness of his coming." (2 Thess. 2:3-8). Our present duty in this dispensation, and before it is too late, is, to extend the call of Christ to the many sincere souls who are in that system: **"Come out of her, my people, and be not partakers of her sins and that ye receive not of her plagues."** (Rev. 18:4).

(Continued on page 32)

OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons

(Sixth and Final Installment)

The Work of the World's Student Christian Federation in Old Russia

One of the best and most influential friends the writer had when launching the pioneer work of the Methodist Episcopal Church in the old capital of the Russian Empire was a man whom Dr. John R. Mott, the head of the World's Student Christian Federation, had wisely chosen in 1899 as the leader of the Russian Christian Student Union. His name was Baron Paul Nicolay. Although a Lutheran he was generally spoken of as a socalled "Believer" whose religious sympathies were more or less identified with the *Pashkovites,* who met in Princess Lieven's mansion on the Morskaya, being also a member of the Christian Endeavor Society which held its meetings in the British-American Church in St. Petersburg. The Baron was a cosmopolitan Christian.

More than once when my assistant, the Rev. Hjalmar Salmi, and I encountered serious difficulties with the authorities, who were very suspicious of anything of foreign origin, we enlisted the diplomatic cooperation of this genial and willing friend. He knew how to handle the *chinovnik* — the Russian bureaucrat—he could cleverly smooth things over without even indulging in an excusable *white lie* and speedily secure affable assurances of official protection for the future, besides receiving a document or two as a concrete pledge of governmental good-will! The Baron belonged to an old aristocratic family whose forbears had been trusted office-holders in the highest positions of the Russian Imperial family, and he himself had graduated with high honors in 1884 as a student of law at the Saint Petersburg University.

Associated with Baron Nicolay in the work of the Russian Christian Student Union were two American secretaries, George M. Day and Harvey W. Anderson, who quietly moved among the thousands of students at the St. Petersburg University, indeed as living epistles known and read of all men.

Somehow the small number of Christian workers from America who were engaged in the pioneer work of the Russian Young Men's Association (Mayak) or the World's Christian Student Movement felt the need of having a monthly prayer meeting which met at various places. Thus we would assemble in the home of Baron Paul Nicolay one month, another time in the home of the Rev. Franklin A. Gaylord, General Secretary of the Russian Young Men's Christian Association, and later in the American Methodist Headquarters. There were only six of us including Baron Paul Nicolay, Rev. F. A. Gaylord, Eric L. Moraller, George M. Day, Harvey W. Anderson and the writer. These seasons of intercessory prayer and Christian fellowship meant inexpressibly much to all of us and the work intrusted to our leadership. We all felt that we were utterly dependent upon Divine guidance, help and wisdom from above, for we never knew what embarrassing situations might develop over night. "Keep steady and go slowly," was an expression that was quite current among Americans and Britishers residing in Russia. One never knew what to expect next. The

Argus-eyed censorship and the ever alert Secret Police and Spy System of the old Czaristic regime, not to mention the ramified passport regulations of the Police Department, all conspired to make the activities of any group of foreigners endeavoring to launch an outside religious organization a somewhat hazardous undertaking. For certain reasons we did not feel free to bother the American Embassy or the American Consulate with what seemed to be minor troubles, and yet one never knew how even such embarrassments might develop into something quite serious. Of course we were not the only Americans who had all kinds of difficulties. There were Americans who had large factories and various business projects, and in comparing notes with some of them I discovered that they too were being watched very closely and at times annoyed as much as any of us who were engaged in strictly religious, educational and humanitarian work.

The Russian Christian Student movement had its headquarters in the spacious, hospitable home of Baron Nicolay on the Moika. There were at the outset some twenty-five or more students in the inner circle. Emphasis was placed upon a systematic study of the Bible, particularly the New Testament. This group also carried on evangelistic work and conducted a large Sunday School for factory and street children, the latter having an enrollment of twelve hundred boys and girls. That Sunday School was held in the flag factory of a well-known Christian Dane, by the name of Kõpke, on Vasili Ostrof not far from the Methodist Headquarters. It was undoubtedly the largest Sunday School that ever existed in old Russia. Baron Nicolay's student group also engaged in visiting hospitals, prisons and night shelters, besides distributing portions of the Scriptures everywhere. This movement was in many respects the duplication of the "Holy Club" at Oxford University, which under the leadership of John Wesley and George Whitefield was also nicknamed "The Methodists."

This Russian Christian Student Movement, of course, confined its activities largely to the student body of St. Petersburg University, which numbered possibly ten thousand students. There were also small groups of Christian students in the Universities of Moscow, Kiev and Dorpat. In old Russia there were nine large Universities and about twenty technical schools, having a total number of more than one hundred thousand students. Here the Christian Movement was confronted with a stupendous challenge, and I have always felt that if this movement might have been launched at least twenty-five years earlier, under God, it might have developed into a moral force strong enough to have averted the extreme excesses of the upheaval of 1917-1920. It should be remembered that the revolutionary movement, thoroughly anti-religious and atheistic, found fertile soil in the receptive minds and hearts of the Russian students. They were largely idealists and felt that Russia needed some kind of reform. The old state religion did not appeal to them, and so a large number of the students espoused the teachings of Tolstoy, and many of them became exponents of the gospel of free love.

Most of the students came from the lower middle class and many from the peasantry. The work of the Russian Christian Student Movement was considerably handicapped because it was thought that this Christian Movement was favored by the Government. On the other hand the Russian Orthdox Church always treated the movement with suspicion because it had a Protestant background and did not play politics.

On the occasion of Dr. Mott's visit to Russia as the head of the World's Student Christian Federation, he spoke to hundreds of students in large halls. Many of the students wished to have personal interviews with Dr. Mott at Baron Nicolay's home and kept him up until two and three o'clock in the morning confessing all kinds of things. I shall never forget how Dr. Mott told me when we were driving down the Nevsky Prospect to the Railroad Station that nowhere in the wide world, for he had visited the Universities of practically all countries, had he found the moral conditions among the students so unspeakably deplorable as in Russia, and the only hope for Russia would be the Gospel of Jesus Christ. One remark in particular I shall never forget: "If we can only put the dynamite of the New Testament under the student body of Russia, it will be more effective than anything else in blowing up atheism, agnosticism, immorality and all forms of sin and vice.

Hundreds of University students used to call on me at our Methodist headquarters, for our place was not far from the University, and in trying to help such seeking souls most of whom were infected with atheistic and agnostic philosophy, I always applied the short cut and vigorous method. I would take a Russian New Testament and a red pencil and proceed to make the way of salvation plain by underscoring a dozen or more important verses of Scripture and then present that marked Testament to the student. Assuring the visitor that if he was really in earnest to find Jesus Christ as his divine and personal Saviour and would take Him at His word, this method would prove efficacious. But in most cases what those students wished to do, was to carry on a debate with me. And right here I may say that there is nothing that the average Russian would rather do than match endless arguments against those of some ready and loquacious opponent. I have seen such groups in tea rooms or on the railroad "argufying" by the hour and feeling as though everything had been finally settled when all parties were quite exhausted from long talking. More than once I have found it necessary to tell such seeking souls: "If you want to bcome acquainted with Jesus Christ as the Way, the Truth and the Light, you must approach him as one who is willing to learn, listen and obey, and not as one who wants to carry on an endless debate with the Divine Teacher!" That may sound rather dogmatic, but I have seen this method work with good success, and it applies to all classes and conditions of men everywhere.

Although a Protestant with a pronounced evangelical consciousness, Baron Nicolay was so broad in his religious sympathies that he could have real fellowship with all who knew and followed Jesus Christ as their Divine Lord and Saviour, no matter what Church or sect they belonged to. Thus his influence was not confined to the Evangelicals but was even felt in the Greek Orthodox and Roman Catholic Churches. His "Handbook of Studies on the Gospel of St. Mark" was translated into Polish and distributed among Polish students and used as a handbook in their Roman Catholic Bible Circles. His lecture on the deity of our Lord—"Can an Educated Man Believe in the Divinity of Jesus Christ?"—was frequently delivered at universities in Russia and other countries and later appeared in various languages and numerous editions.

Baron Nicolay was fond of linguistic studies. He spoke fluently and faultlessly at least six languages: Russian, German, English, French, Swedish and Finnish, besides being quite familiar with other languages. He loved to read the New Testament in the original Greek, and a copy of it always lay on his study table.

Having remained single he was able to devote practically all his time to the work of the Russian Christian Student Union and to his aged mother and two unmarried sisters, who were deeply interested in the work of the Young Women's Christian Association.

Tributes Paid by Baron Nicolay's Friends

Among the members of the Baron's original group of Russian students perhaps no one was closer to Paul Nicolay than Lieutenant Alfons Lusenberg, who pursued his studies at St. Petersburg University and was associated with the Baron as the Russian student secretary for fully ten years. During the past six years Lieut. Lusenberg has been serving the Y.M.C.A. in its splendid work among the immigrants at Ellis Island, New York City. In recalling some impressions of his long and intimate association with his sainted friend Lieut. Lusenberg in his quiet and deliberate manner, which somehow reminded me of Baron Nicolay, said these beautiful words: "The outstanding thing in Baron Nicolay's character and life was his passion for purity. He was always emphasizing the need of being absolutely pure in heart, pure in one's thinking, motivating, speaking and actions. He often quoted the beatitude of our Lord: 'Blessed are the pure in heart: for they shall see God.' That was indeed one of his favorite Scripture passages and was really his life motto. Although a member of the highest aristocracy and possessed of great wealth he was very humble, thoroughly democratic and like his Master ever intent upon going about and doing good to all men, especially to the poor and needy students at the various universities and technical schools in Russia and Finland. Some of his friends joked about Baron Nicolay being an easy victim of a certain type of exploiting, dishonest student. He felt that whatever he did for such seemingly unworthy young men, who again and again abused his kindness, was not without possibilities of future blessing for the recipient and the Russian Christian Student Union for which he gladly sacrificed his means, talents, time and energy. He lived in the spirit of the thirteenth chapter of Paul's first letter to the Corinthians."

A few years ago there was published in America an English translation of Greta Langenskjold's well written biography of Baron Paul Nicolay, on the title page of which the latter is called "Christian Statesman and Student Leader in Northern and Slavic Europe." In the foreword of that book Miss Ruth Rouse, Secretary to the Executive Committee of the World's Student Christian Federation, pays the following fine tribute to Baron Nicolay:

"Pioneer work in connection with the World's Student Christian Federation brought me into a close fellowship of work with Baron Nicolay during a period of twelve years, 1903-1915. **** I see in the foreground the strong main features of Paul Nicolay's work and character. As I meditate on these, two words spring to my mind: *'It is required in stewards that they be found faithful.'* Above all things and in all things Paul Nicolay kept the faith: faith to God, faith to man, faith to his call. **** *'His works do follow him.'* Paul Nicolay's work did not end in 1919. He gave his life to and for the Russian Student Christian Movement, and in its life he lives today. Since

his death (1919, aged 59) that movement has passed through famine, dungeon, fire and sword. It is still under the harrow. But it is stronger than ever; like its founder it can not be discouraged, it can not take its hand from the plough. It has heard a clear call and has no thought but to obey.

He lives again in its leaders. Almost all the younger Russian leaders of the Movement and of similar movements amongst the Russian Diaspora are men and women whose spiritual life owes very much to their contact with Baron Nicolay and to his faithful shepherding of their souls. In Bulgaria, in Prague, in the Baltic States (Finland, Estonia, Latvia and Lithuania) they are passing on what he taught them by word and life. **** The strongest evangelist in the Bulgarian Orthodox Church today is one of his disciples, a Bulgarian, who pursued his theological studies in Russia; he was a member of the Movement there and gratefully acknowledges his debt to its leader."

Bowing an Adieu to my Readers Everywhere

Having resigned as General Secretary of the *American-European Fellowship,* an announcement of which is found elsewhere in this magazine, I now bring this series of articles on *Observations and Experiences in Russia and the Baltic Countries* to a close and desire to thank most sincerely all kind friends who have cheered my heart with generous words of commendation. God bless them all! And now one word more in answer to a question that is being frequently asked concerning the pioneer work of the Methodist Episcopal Church in Russia and the Baltic Republics of Estonia, Latvia and Lithuania, with which I was identified as organizer and superintendent for over twenty years—*is it still intact?* Yes, thank God, like other Evangelical work it is not only holding its own amid all kinds of difficulties and embarrassments but is making constant progress. As a result of some twenty-two years of foundation work, the Methodist Episcopal Church reports having on the Russian and Baltic field forty pastors, 157 Local Preachers (lay-preachers), 12 exhorters, 8 deaconesses, over eighty appointments and two hundred preaching stations, over one hundred Sunday Schools with more than two hundred officers and teachers, 22 church buildings with as many parsonages, properties valued at approximately four hundred seventy-five thousand dollars. There are over four thousand church members and probationers. I thank God that I was privileged as a missionary-superintendent to help make a little contribution to the spreading of the blessed Gospel of Jesus Christ in some neglected places in Eastern Europe, and today after thirty-one years in the Christian ministry I am more than ever persuaded that *the one big business of the Christian Church is to proclaim the Good News of the Divine Saviour* even as the first disciples did and as their spiritual successors are still doing all over the world today. Two centuries ago England's greatest evangelist cried out: *"The world is my parish—to save souls my commission. **** Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, they alone will shake the gates of hell and set up the kingdom of heaven upon earth."*

HAVE YOU SEEN THIS BOOKLET?

The many friends of the Fellowship who have read the second edition of "The Cigarette," edited by Col. Sanctuary, the Treasurer of our society, will be glad to know that he is about to edit a third edition making some substitutions and additions to the two previous editions that will bring this coming tract strictly up to date.

Many commendatory letters have been received from many places in the United States and Canada in addition to favorable reviews in many of the religious magazines. The following is typical of these as coming from the pen of C. E. Gremmels: "This sound, well written booklet is worthy of active support and circulation, and you deserve great credit for so ably presenting the case against the tobacco evil."

Col. Sanctuary has not edited this leaflet with the idea of deriving any profit from its sale, for every penny has gone back into production of new material. His aim has been to furnish a sane testimony against the evils of the cigarette habit especially as it affects our young people. The booklet has been productive of much good and it is to be hoped that those who read this notice will cooperate in circulating this timely warning. Prices: 1 for 10 cents; 25 for $1.00; 100 for $3.50; 500 for $13.75 and 1,000 for $23.50.

KAGANSKY'S WORK AT KIEV

(Continued from page 8)

Schwartzmann and Evalenko and Mrs. Kaganskaya. * * * We are now passing through a new period in our work among the Jews in Kiev, working together with the Russians. In order to continue this we would need a regular monthly pledge of about twenty-five dollars to cover our share of the rent together with the Russian brethren. The dear Lord knows our need and we believe He will provide. * * * Greetings to you all from our brothers and sisters laboring on this field."

THE AUSTRIAN PEOPLE'S MISSION

(Continued from page 14)

That is surely not the right standing for a work of the Lord. Please do pray that the Lord will give us what we need and show us if and where there is a hindrance.

We have great reason to praise the Lord that He has sent us in the course of this year some true Christian missionaries. We greatly need two more missionary brothers, and we are praying that the Lord will send them too at the right time; but Austria is a poor country and we see, humanly spoken, no way to raise further funds here. But the Lord can give, and we are waiting for Him. A few weeks ago we were greatly encouraged by a gift of one hundred dollars which came quite unexpectedly.

We fully realize the great help you are giving us by your prayers. We really are living in a place where Satan has his seat, and we are asking you again to continue with your prayers as this is the only way to move the hand of the Lord. Sometime ago I was refreshed in my morning devotion by I. Chronicles 28:20 and II. Timothy 3:10-18. Let these passages also be my Christmas greeting to you and the Fellowship.

Vienna, Austria, December 9, 1929.

WHY I AM A PROTESTANT AND NOT A ROMAN CATHOLIC

(*Continued from page* 26)

The Conclusion of the Argument

When people learn the truth, I have no fear of the result, for everyone will admit, whether Protestant or Catholic, that

Light is better than darkness;
Christ is better than the Pope;
Christianity is better than Romanism;
Liberty is better than slavery;
Education is better than ignorance;
Enlightened faith is better than superstition;
The Commandments of God are better than human traditions;
The forgiveness of Christ is better than the absolution by a priest;
The assurance of salvation is better than doubts and fears for your eternal safety;
The certainty of Heaven is better than a long term of burning in purgatory before you are made fit for Heaven;
In fact a religion as it came from the lips of Christ and was practised by the apostles and early Christians is infinitely better than a religion which is man-made and which came centuries afterward, as a result of a union of the Roman, or western branch, of the Church with the pagan state.

The result of these discussions will be that Protestants will be confirmed in the Evangelical doctrines of their religion, and there will be little danger that any will be bewitched to Romanism, and, on the other hand, many Roman Catholics will see the light and be led to renounce the Pope and accept Christ as their Saviour.

STATEMENT OF RECEIPTS FOR NOVEMBER 1929

6435...$ 95.00	6477.... 1.00	6519.... 2.00	6561.... 50.00	6603.... 29.00	6645.... 1.00
6436.... 1.00	6478.... 12.00	6520.... 40.00	6562.... 1.00	6604.... 51.00	6646.... 5.00
6437.... 10.00	6479.... 1.00	6521.... 5.00	6563.... 12.00	6605.... 1.00	6647.... 3.00
6438.... 10.00	6480.... 1.00	6522.... 1.00	6564.... 39.50	6606.... 1.00	6648.... 5.00
6439.... 1.00	6481.... 55.00	6523.... 50.00	6565.... 1.00	6607.... 4.00	6649.... 4.00
6440.... 7.75	6482.... 1.00	6524.... 5.00	6566....101.00	6608.... 1.00	6650.... 1.00
6441.... 1.00	6483.... 5.30	6525.... 5.00	6567.... 51.00	6609.... 1.00	6651.... 10.00
6442.... 1.00	6484.... 2.50	6526.... 15.00	6568.... .25	6610.... 1.00	6652.... 50.00
6443.... 5.00	6485.... 10.00	6527.... 10.00	6569.... 25.00	6611.... .37	6653.... 10.00
6444.... 50.00	6486.... 1.00	6528.... 25.00	6570.... 25.00	6612.... 2.00	6654.... 10.00
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6476.... 1.00	6518.... 1.00	6560.... 7.46	6602.... 6.00	6644.... 2.00	6686.... 10.00
					Total $3512.57

Of this amount $86.20 is for E. H. F.

THE SAFEST PLACE FOR INVESTMENTS

THE NATIONAL CITY BANK of New York City (capital $1,700,000,000, including surplus and profits) and other great financial institutions recently came to the rescue of falling prices in the panic days of the stock market. John D. Rockefeller (90) came out of retirement to let it be known that he and his son were "buying for investment". Later he "pegged" Standard Oil of New Jersey at $150, and laid $50,000,000 on the counter to pay for all the stock he could get. These titanic efforts naturally ended the panic. That was well enough for worldly affairs, but let us thank the Lord like human effort is not required in heavenly things. (Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—Zech. 4:6). God uses men and means to accomplish His purposes, of course, but not to bolster prices in a falling market, not for fear of loss, not to save dollars. He calls to service through love, in joy and gladness, not forcing the hand of any man. Yet His service is far more profitable than investments in stocks and bonds or real estate. He calls for the laying up of treasure where panics and losses do not occur. Investments in the Lord's business are sure; failure is not to be reckoned with. But all profit in the Lord's business is not in the life to come, if we may believe the promise in His Word. (Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.)

January 1, 1930, would be a good time to commence bringing your tithes into the storehouse. "Meat in my house" in this day may well mean that those who have left all to follow and serve the Lord should not suffer hunger. The American-European Fellowship has undertaken to supply daily bread to many workers in fourteen European countries, in faith believing that friends in America will bring their tithes into the storehouse. Conscientious stewardship is assured.